

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FALL."

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From the Christian Messenger.

SERMON.—BY A. C. THOMAS.

TEXT.—"Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore?" Matt. xix. 27.

Man kind are creatures of want and desire; and disinterestedness, when spoken of in reference to any being but Deity, is a mere figment of the fancy. I do not purpose entering largely into the discussion of this particular, at present. I shall merely notice, that the precepts of the Gospel are usually enforced by an appeal to our self-love. "Thou shalt love thy neighbor as thyself." Man does love himself—and by this self-love, our love to our neighbor should be graduated.

It is true, the blessed Master said to his disciples, "Love your enemies, and do good . . . hoping for nothing again"—but it should not be forgotten that he added, "and your reward shall be great."

1. The question proposed by Peter, shall be considered a sufficient confirmation of the position advanced. He urged sacrifices made, and services rendered—and wished to be informed concerning the reward he was to receive. "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

2. In pursuing the train of thought suggested by this subject, the question arises, What did Peter expect to receive? We have seen that he forsaken all and followed Jesus, anticipating the reception of a suitable reward, in due season; and we need not be long in the dark concerning the nature of the expected recompense, if we carefully notice that Peter was a Jew, entertaining, in common with the Jewish people, the idea, that the Messiah of Israel was speedily to make his appearance. To the King of Zion foretold by the prophets, the character of a temporal deliverer was ascribed. On his coming in the power of the mighty God of Jacob, the hopes of the Jews were suspended, for deliverance from the Roman yoke. They remembered the former glory of Jerusalem, the extent of their dominions, and the terror their valor excited in the neighboring kingdoms—and as the remembrance of the days of prosperity increases the sorrows of adversity, they grieved in their degradation, and mourned over the perishing glory of the children of Abraham. But still they hoped for the advent of the promised deliverer—and believed that this hope would speedily be realized.

There can be no doubt that Peter believed Jesus to be the King of Zion. He viewed him in the light, not of a spiritual, but a temporal King. There can be no doubt that with these impressions Peter went forth as the follower of Jesus. These were the impressions of all the disciples prior, yet subsequently, to the resurrection of Jesus. The train who journeyed to Emmaus, said—"We trusted that it had been he who should have redeemed Israel."

Such being the impressions of Peter, we can readily determine the nature of the reward he expected for sacrifices made and services rendered. When he inquired,—"What shall we have therefore?" it is most likely he expected an assurance of high exaltation in the temporal kingdom of the Messiah.

Peter was not alone in entertaining expectations of this description—for Zebedee's wife said to the Savior—"Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." "When the ten heard" this request, "they were moved with indignation against the two brethren"—not because James and John wished to be exalted—but because each expected to occupy one or the other of the important and honorable stations requested for the sons of Zebedee. No doubt Peter was especially "moved with indignation" on the cited occasion. He was the first of the twelve who followed Jesus—and although he had simply the promise of being made a fisher of men, why should not he be placed on the right hand of the King of Zion, and his brother Andrew on the left?

The propriety of stating the great expectations of Peter, in this particular manner, will more clearly be seen in the progress of the discourse.

21. The query now comes up for consideration, touching the magnitude of the sacrifices made, and the value of the services rendered, by the apostle. And here it would be well for us to observe due caution, in order to avoid undue exaltation, on the one hand, and unjustifiable extension, on the other.

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" It is reasonable to suppose, that the sacrifices made and services rendered, should, in all cases, graduate the measure of the anticipated recompense—that expectations concerning the latter, should bear due proportion to the magnitude and value of the former.

Inasmuch, then, as Peter expected an important and honorable station in the kingdom of the Messiah, we naturally conclude that the sacrifices he made in becoming the follower of Jesus, were very great. Do facts warrant the conclusion? Did he come down from the pinnacle of the temple of fame, to toil for the upbuilding of the Master's cause? Did he lay the glittering crown of worldly honor and grandeur at the feet of the Nazarene? Did he leave a palace where pleasure and plenty awaited his call, to become the companion of him who had not

where to lay his head? No—Peter made no such sacrifices as these. What did he forsake? For he affirmed that he had forsaken all. Why forsooth, he was but a fisherman—and had nothing he could forsake, except a few fishing nets! And yet, as a recompense for having made this trifling sacrifice and for following Jesus, he expected to be exalted to a station of honor and emolument, in the kingdom of the Messiah!

As, on the one hand, we do not feel disposed harshly to condemn the apostle, so, on the other, we do not feel inclined wholly to justify his conduct. It is true, we are prone to magnify our services, and too frequently anticipate a disproportionate reward—but in this doing, we act unwisely—and this much, at least, may be said of Peter. Besure, he forsook all he had—and though it was but little, it was his all—yet we cannot avoid thinking, that he should have restricted his expectations—he should have been more moderate in his calculation of the sacrifices he made, on which if he had placed a proper estimate, he would not have felt disposed to calculate so largely on the prospective reward.

Perhaps, however, we would do well to overlook so much of the apostle's failing, as may not be covered by the mantle of charity. He became professedly a disciple of our Lord, while wholly ignorant of the nature of the Gospel kingdom. And besides, in looking for an outward reward, he overlooked that inward recompense, the consequence of well-doing, to which if Christians generally would attend, we should hear much less than we now do, concerning the joys reserved in a future state of existence, simply for those who are virtuous in this.

2. The way is now opened for an application of the subject, for the subject is susceptible of an application, and we think a profitable one. We had that the majority of Christian professors—however strenuously they may contend for disinterestedness, virtually say to the Lord, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" And though they inform us that all they expect to receive will be the unpurchased, unmerited, free gift of God, still they give us to understand, that if they do not purchase, and merit, that free gift, they will not receive it—or, in other words—if they exercise faith, (which is the gift of God,) and practice good works, (which are the fruits of faith,) they will receive, as a free gift, that which they would not have received without.

I have little hope that you will comprehend their views on this point of doctrine. I have stated them as clearly as I can—though I must confess I do not understand what they cannot explain concerning their own views, and it cannot be expected that I should clearly explain for them, a doctrine by them considered a holy mystery.

1st. The question relative to the expectations of the majority of professing Christians, may easily be determined. Ask one of them what he expects to receive, and he will inform you, that his soul is comforted, while sojourning in this wicked world, by the prospect of "an inheritance, incorruptible, undefiled, and that fadeth not away." If you inquire for the grounds of his expectation, his reply will inform you, in various ways, that his faith and good works are the pillars of his confidence. Should you express a doubt of the validity of the claim, he will tell you, that he has forsaken all and followed Christ, which he would not have done, had he doubted the reception of an eternal reward. He will tell you, that if it were not for the expectation of an eternal recompense, he would not go mourning all his days, nor would he be at the trouble of worshipping God. He cannot conceive what motive the believer in universal benevolence can have for being virtuous—and to evince his sincerity, he will, perhaps, assure you, that were it not for the dread of future punishment, on the one hand, and the hope of endless bliss, on the other, he would cast down and trample in the dust, the cross he now bears as the follower of Christ. From these particulars, and others that might be named, we gather the answer to the question, touching the expectations of a majority of professing Christians. They expect an endless reward.

2d. Now, as expectation should always be governed by a reasonable principles, we should naturally conclude, that the sacrifices made by our brethren who expect an endless reward, are neither few nor small. Surely, as they hope for a recompense of joys, eternal in duration, transcending all the pleasures of earth, their sacrifices made in following Jesus, must be of no trifling nature. Their losses must be very serious—the privations endured exceedingly vexatious—the temptations resisted very alluring—and the labors performed severe and arduous beyond calculation.

"Behold, we have forsaken all." What have they forsaken, in consideration of which they expect an ever-enduring recompense? Give ear, O ye inhabitants of the earth,—they have forsaken their sins! What a dreadful loss! "We have forsaken the pleasures of sin!" "Well done, good and faithful servant."

If the hearer is disposed to exercise charity towards all men, I shall expect him to place the most charitable construction on the motives by which the speaker is induced to proceed with the subject.

Peter forsook all he had—expecting to receive as an equivalent the honors and emoluments of a high station in a temporal kingdom—which honors and emoluments were, at the best, infinitely small in degree and short in duration, when contrasted with never-ending glory. Yet he who expected the former sacrificed much more than they do who expect the latter. Besure, Peter's fishing nets were of small value—yet they afforded the means of procuring a subsistence, while the sins professedly forsaken by our Christian brethren were not only of no possible advantage to them, but a disadvantage. Yet they expect a reward as much greater than Peter expected, as the enduring joys of heaven exceed the transitory pleasures afforded by "a little brief authority."

If I was sure I should not give offence, I

would inquire whether there can be any thing meritorious in being restrained from sinning, while sinful propensities still reign in the heart, ready to burst into overt acts of wickedness, so soon as the restraint imposed is taken away. But this inquiry would have a tendency to impeach the piety of those who affirm, that they would not forsake their sins, were it not for fear of future punishment, and the hope of an exceeding great reward in heaven.

They have forsaken their sins. What else have they done? They have followed Christ—they have taken up the grievous cross of denying themselves the comforts and enjoyments of the wicked—they have left the flowery path of the transgressor, and now walk in the thorny road of virtue! They are subjected to vexatious privations—they are obliged to resist the most alluring temptations—and they are compelled to perform the irksome duties expected of the Christian! They dare not swear as they used to do—they dare not become intoxicated as formerly—in a word, they are obliged to forego all the pleasures of sin! "What shall we have therefore?"

If the object designed by this plain exposure has been attained, the hearer must be satisfied that he who forsakes his sins, makes no sacrifice of any thing valuable; and that he who becomes a true follower of Christ, advances his own happiness. Why, then, should such an one expect a recompense for forsaking the evil and cleaving to the good, apart from the beneficial consequences of the change? What opinion would you entertain of a man, who, after having ceased to do evil through your instrumentality, should expect you to reward him with the most valuable gift in your possession? And what would you think of him, were he to tell you, that, if he thought his expectations would not be realized, he would return like the swine that has been washed to wallowing in the mire?

The truth is, mankind do not so egregiously err in relation to any other subject, as they do in relation to that of religion. For having forsaken their sins, (from which they never derived any advantage,)—and for having followed Christ, (in doing which their happiness was increased,) many Christians anticipate a recompense in a future mode of existence,—in nature, and extent of duration, surpassing human thought.

Perhaps the views of Benjamin Franklin, on the subject before us, may be interesting to the hearer. "By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit: how much more, the happiness of heaven! For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer, shall tend to my benefit."

To the general misunderstanding that prevails, concerning the nature and object of the Gospel, the errors we have endeavored to expose, must be attributed. If it were generally believed that sin produces present unhappiness, we should hear less than we now do about future punishment. And we should hear less than we now do about future rewards, if it were generally allowed that virtue and happiness are inseparably connected. These two points of doctrine are plainly taught by revelation, and they are confirmed by reason, experience, and observation. And they only who keep these doctrines out of sight, feel disposed to expect eternal beatitude, simply because they have forsaken their sins and become the followers of Christ. They who consider the pleasurable sensations that attend the practice of virtue, as the reward thereof, cannot consistently maintain the doctrine of an endless reward in a future state of being, or even any recompense hereafter, for the virtue practised here. And he who disallows the doctrine of future rewards, to maintain consistency, must discard the doctrine of future punishments also.

3d. The improvement of the subject calls for a consideration of the following particulars.

1st. In forming our calculations concerning the magnitude of anticipated rewards, we should place the proper estimate on the sacrifices we have made, or are required to make. Peter, as we have seen, magnified his few fishing nets into something very valuable—i. e. if we may judge from the magnitude of the reward he expected to receive. Yet his expectations were very reasonable, compare I with the expectations of many professing Christians. They were comparatively reasonable in a two-fold sense, what he forsook was, to him at least, worth something; and his expectations concerning the recompense were limited not only in extent, but in duration. But what shall we say of many of our brethren? The sins they have forsaken were worth nothing—yes, less than nothing—they were an injury. Yet their expectations picture out a recompense infinite in degree, and endless in duration? If we cannot wholly justify Peter, what shall we do in the latter case? Perhaps we may as well charge it to their lack of consideration; and in so doing, be cautioned to avoid the like error ourselves. He who puts us in the way of being rid of a nuisance of any description, deserves our thanks, and in ordinary cases receives them. We should esteem it a privilege to forsake our sins—a blessing to be convinced that in forsaking them, we are delivered from the pangs produced by a moral disease.

2d. In farther calculating the magnitude of anticipated rewards, we should inquire what we have done to deserve them. We act unwisely whenever the reward expected

is disproportioned to the actions, by the performance of which expectations seem placed on the proper foundation. Of what virtues can frail man be the author, in three score years and ten, that will entitle him to eternal blessedness? We cannot do more than our duty—and after we have done all, we are recommended to allow that we are unprofitable servants.

I do not affirm that there is any thing criminal in the expectation of an endless recompense for finite virtues; but such expectation certainly argues a presumptuous vanity in the possessor, that is by no means consistent with the humility of the Christian character.

Does any thing we perform, benefit the Savior? This question calls for a reply which pointedly condemns the conduct of many Christians at the present day—and so far as they are concerned, Peter is justified. Peter rendered an essential service to the Master, and on this account, perhaps, had a right to expect some distinguishing mark of favor. But even if we allow that they who anticipate an eternal reward are sincere followers of Christ, we are not required to allow that in following the Savior they have been of any advantage to him. They have benefited themselves—and, however they may have erred in their expectations, their own happiness was the object of pursuit. No doubt Peter had the same object in view—but in subserving that object he was rendering an essential service to the Master.

And besides—Peter endured hardships and suffered reproaches in following Jesus, from which the expectants of an unfailing recompense are wholly exempt. The former was more deserving of favor than the latter can possibly be, if services rendered be the standard for graduating favors. Yet the latter anticipate the reception of a reward infinitely greater than the recompense expected by the former!

Now, if Christians would uniformly inquire what they have done for which they expect to be rewarded, and then remember, that equitable rewards must be in proportion to the works performed, they would find that they deserve no more than they have received. And we can assure them, that, as to rewards, they will receive no more than they deserve. If they have forsaken their sins, their sins will not trouble them; and if they have become the genuine followers of Jesus, they have not lost their reward. If, in imitation of the Master, they have gone about doing good, it will not be necessary to inform them that benevolence opens a fountain of living waters in the soul. If they have "ministered to a mind diseased," plucked from the memory a rooted sorrow—or, raged out the written troubles of the brain," they will not feel inclined to ask, "what shall we have therefore?" If, by kindness and charity, they have dried the orphan's tear, and caused the heart of the widow to rejoice, their own feelings will assure them that they have performed their duty, and conscience will bear witness.

"He who hath reaped a widow's weep, Or wiped an orphan's tear, deth know There's something here of heaven."

Finally, in consulting our own interest, let us carefully remember, that interest can never be subserved by the neglect or violation of duty. And in remembering that happiness is here suspended on the performance of all the duties involved by all our moral relations, we are cautioned to avoid supposing that by our finite virtues we impose an obligation on the Deity to bless us hereafter. Viewing a future state of existence and the happiness there to be enjoyed, as the free gift of God, we may rejoice in believing, that in Christ, all the nations, families, and kindreds of the earth shall eventually be blessed. AMEN.

From the Boston Trumpet.

ORIGINAL ANECDOTE. The Rev. Mr. —, a Calvinist Missionary in the East Indies, in one of his peregrinations, some time since, was alarmed by the cries and lamentations of despair. Being near a Hindoo temple, he concluded that these people were practising some of the inhuman rites of their religion, burning with digistered, philanthropic missionary zeal, he therefore, hastened to the scene of distress. But what were his feelings, when on arriving, he saw a Father of a numerous family throwing one half of his family into an intensely hot fire, prepared for the purpose, which had not only the effect of producing the most excruciating pain, but of perpetuating their existence in it forever; while on the other hand the other children were that moment carried on beds, made of the down of the cygnets of the Ganges, into the most delightful and superb palace, ever seen by mortals. As they entered the palace, songs of gratitude and thanksgiving fell from their lips, and proclaimed the goodness, tender mercies and equal justice of their father—when a host of invisible beings (for the palace seemed to be enchanted) joined in the music, and the whole palace resounded with a loud amen, at the sight and lamentations of those who were suffering in the flames. The father of these children proved to be a prince of a numerous and powerful people. His countenance beamed with inviting smiles, and knit with dreadful frowns, at one and the same time. The missionary approached him with respect, and a mingled sensation of hope and fear, and in a supplicating tone and posture interceded in behalf of the unfortunate children. The king informed him that he once had the same affection for all his children,—that he had not thrown the wicked (such he now called those who were suffering) into the flames, because, in their past lives, they had committed more wicked acts than the righteous (such as he called those in the palace), but because a certain mysterious, inward change had not been effected previously to a certain time, known to himself only, and fixed in his own mind, but unknown to them. He acknowledged that some of those in the palace had committed as many crimes as any of those in the fire; and that some of those in the fire had done as many good deeds in their lives, and as few bad ones, as any in the palace. He also informed the missionary that his inter-

cession in behalf of the miserable, would be fruitless: "for," said he, "the misery of the miserable, and the happiness of the happy, is irrevocably fixed." He professed to be punishing and rewarding them for their past deeds, though he acknowledged they had never done any thing to merit, one part their sufferings, nor on the other, one part their happiness. He said it was never in their power to make themselves either better or worse than they had been, for their actions were only the effects of certain causes, which he held in his own hands, over which they had never had the least control. You may think, continued the king, that there is something cabalistical in what you see and hear; but there is nothing mysterious in it, though there really appears to be, to all except those in the palace, who not only understand but love and approve it.

The missionary then informed the king, that he was a priest—that he had left his country and friends, many thousand miles distant, and exposed himself to the dangers of the ocean, and the sickly climate of India, to preach a pure religion to the poor Indians, and thereby rescue them from the fangs of their cruel and wicked idolatry. He therefore besought the king to hear him patiently. The king condescended to grant him a hearing. He then in a masterly and pathetic manner pointed out to the king the injustice of his conduct, and convicted, and convinced him of his perversity and unjust proceedings towards his children. He told him that the ways of God were equal, and that his tender mercies were over all his works, and would endure parallel with his own existence;—that He was, and would never cease to be good to all his children, even all the animated works of his hands. The king said he liked his religion, and wished to know what it was called? and received for answer, Christianity. CHRISTIANITY, said the king! I thought I was already a Christian, and practising its precepts. I was lately instructed in a Religion called Christianity, by a missionary gentleman from North America, who sometimes called himself a Christian, and sometimes a Calvinist, which names I concluded were synonymous. He informed me that there was one God, who existed in a mysterious three-fold manner, and was the Creator and preserver of all things; that He had many children who rebelled against him—that he was very angry about it—that one third of himself died to appease the wrath of the other two thirds, and to make peace between him and his children. He also informed me that God had made a terrible place burning with brimstone, where he would torment without limit a certain part of his children; and that He had prepared a place of unspeakable pleasure for the rest. (Here the king repeated the Assembly's Catechism, which he had by heart.) I was told, continued the prince, that I must love these truths, and become like God, and imitate him (as far as it was in my power,) in order to become holy and happy, and to become a good Christian. It was some time before I could bring my (as I thought) rebellious feelings to submit, but I at length was reconciled, and you found me acting towards my children this morning, as I was told God would towards his; I was therefore trying to imitate him. I believe, he continued, that I was insane. Your religion though of the same name, is different, extremely different. I shall embrace it—I like the character of your God better. My religion and my God (exclaimed the missionary) are the very same. God acts as a King, you ought to act as a father. You must imitate Him in some things, but not all. What would be just and merciful in Him, is cruelty in you. I am both a king and a father, answered the prince, and what would be wicked in me, cannot be good in him, merely because he has more power. I shall henceforth have nothing to do with a religion, and a God made up of such opposite principles and contradictions. The missionary attempted to reply, but silence was enjoined. He threatened the king with the pains of hell forever, and left him, etc.

New Bedford, Feb. 14, 1824.

REGARD FOR THE SCRIPTURES. Sir W. Jones a most accomplished scholar, who had made himself acquainted with eight and twenty languages, has left it on record that amidst all his pursuits, the study of the Sacred Volume had been his constant habit. Sir Isaac Newton the greatest of mathematicians, was a diligent student of the Bible. Mr. Locke a man of distinguished acuteness in the science of the mind, wrote to recommend the study of the New Testament; as having "God for its author, salvation for its end, and truth, unmixt with error, for its matter." Milton, the greatest of poets, evidently had his mind most deeply imbued with the study of the word of God. Boerhaave, eminent as a natural philosopher, spent the first hour of every day in meditation on the sacred pages. Here no man can say that he has not leisure. A most beneficent institution of our Creator has given us, for this duty, a seventh part of our time, one day in every week, one whole year out of seven.

UPON THE SUBJECT OF RELIGION AND COURTESY. Penn says:—"However different I am from other men, relative to religious matters, I know no religion that destroys courtesy, civility, and kindness. These rightly understood, are great indications of true men, if not good Christians."

WE HAD occasion, sometimes, to wish that the spirit of Penn was more prevalent.

THIS great man on one of his trials, being treated harshly and ungenerously, put some home questions to the Recorder, on the law; who being testy, said—"I tell you to be silent. If we should suffer you to ask questions till to-morrow, you would never be the wiser."

"That," replied Penn, in his quiet way, "is according as the answers are." [Cant. Herald.]

HYPOCRISY. We are apt to blame in this,— "It is too much proved,—that with devotion's visage, And pious action, we do sugar o'er The devil himself. SHAKESPEARE.

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FEB. 7, 1834.

REV. B. TAPPAN'S LECTURES.

This gentleman is Pastor of the South (Orthodox Congregational) Parish in Augusta. He is a son of the late Rev. Dr. Tappan of Cambridge University—Dr. Ware's predecessor in the Hollis professorship. As a clergyman of undoubted erudition, respectable talents and much experience in the ministry,—and having charge of one of the largest and oldest churches of his denomination in the State,—we believe he is reckoned by his friends as standing at the head of the orthodox clergy in Maine. So much for an introduction of Mr. T. to our distant readers.

We are happy to say, that this gentleman, who doubtless is as well qualified for the task as any one,—having previously announced his intentions before the public,—commenced, on Sunday evening last, the delivery of a course of Lectures designed to prove the doctrine of future endless punishment. Believing that the subject is an important one, and having understood that invitations had been signified, both publicly and privately, with sufficient distinctness, for Universalists to attend the course, we ventured to be present as a hearer of the first or introductory Lecture.

And here, before we proceed any farther, we must take this occasion to say we do very sincerely rejoice that Mr. T. has undertaken to discuss this subject. We rejoice, first, because the very fact of his undertaking to discuss the matter, will be taken by many of his people as an admission on his part, (of what they never, perhaps, dared to suspect before,) that there is some room for doubt on the subject; that it is fairly a questionable one; that it is not absolutely certain, they have been infallibly right all their days;—and these circumstances may lead them to inquire; in which case, if they will allow themselves to look on both sides, they will in all probability, see cause to change their present views. Only get people to inquire, and we always look upon them as on the high road to truth. Good policy, we think, would have dictated to Mr. T. not to have agitated this subject at all.

In the second place, we rejoice, not only because the course Mr. T. has adopted has thrown his own side afloat to the fortunes of controversy—a course never safe for his sect,—but because we shall now have an opportunity to hear, from one competent to the task, all that can be said in support of endless misery. We trust he will realize the necessity of showing what Scriptures expressly teach that doctrine. Hitherto there has been too much of a mere reconnoitering;—an evading of the question; an attempt to show that several texts, which, individually are 0 in proof, being strung together and a few changes rung upon them, finally make out 1. We want a plain "Thus saith the Lord," and we are satisfied.

Once more. Are we inquired of—why we notice this subject in our columns? We answer—because Mr. T. has voluntarily made it a public one, under circumstances interesting to the Editor in his relation to a Society in Augusta, to hinder which is probably the design of the Lectures. He is himself a public man, and we know not as he has any peculiar claims to be exempted from an examination of his public discourses.—To what extent we may examine his Lectures, we cannot now say;—perhaps we shall not notice them again. We labor under a disadvantage, in having to rely solely on memory, as a hearer, to retain his remarks. We should be glad to have the privilege of reading his Lectures, but do not apply for them because we presume such an application would be fruitless.

We were not particularly interested in the subject of the Lecture on Sunday evening. It was adroitly selected, (according to a sort of fashion adopted of late by the orthodox,) with a view to "divide and conquer;" that is to say, it was simply on the subject of future punishment. The preacher announced it as his object to devote his first three Lectures to prove this point; and subsequently to proceed to show that that punishment will be endless. We shall, therefore, feel but little interest in the course, till the latter division arrives. We must say, however, that the argument of his first Lecture appeared to us illogical and unsatisfactory. We could have furnished him with better. This we say without meaning now to commit ourselves as to the merits of the "premonitory" subject.

We were glad to hear Mr. T. declare, in the outset, that "we know nothing certain as to a future state, but by what is revealed in Scripture." This gave us the hope that he would go directly "to the Law and the testimony," as the only source of light on the subject, and not entertain us with mere philosophical or deistical speculations. In commencing, too, he declared that in the course proposed, it was not his object to controvert the opinions of others—however false

and pernicious he might consider them to be,—but to state and maintain his own.—Having made these explanations, he announced his text Psalm lxxiii. 16, 17. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God: then understood I their end." With this passage he immediately connected, Heb. xi. 6. "He that cometh unto God must believe that he is, and that He is a rewarder of them that diligently seek Him." The fact that God will reward the righteous, necessarily leads to the inference that he will punish the wicked. Having stated this, he proceeded, contrary as we thought to his own promise made in the first instance, to controvert the views of that portion of Universalists who hold that the present is a perfect state of retribution. It was evident that he had been reading Whitman's Letters, for he adopted the course precisely of that gentleman, and quoted from his book, (without confessing the fact,) certain insulated expressions once made use of by Messrs. Ballou, Whittemore and Cobb—calling them by name. Thus presenting their views, and seeming willing to make the whole denomination answerable for what they had said (an unfair thing, by the way;) his grand effort during the Lecture was to combat the doctrine of those quotations. This was done by supposing certain extreme cases—a course which is never fair in controversy—of men dying with curses on their lips, &c. And moreover, we could not see the candor of adducing extreme cases when according to Mr. T.'s doctrine the wayward child who disobeys its parents and goes out of the world unconverted, is just as sure of endless misery, as the hardened pirate; the sins of both being infinite. His text he took for granted to contain a confirmation of his view of the subject;—than which, it appeared to us, nothing could be more misunderstood or more misapplied. We wondered how Mr. T. could have read the whole Psalm, and not have noticed that David found the error of the very supposition which T. had taken to be true! He saw the wicked prosper and was envious. He supposed they were happy, because they exhibited the external signs of happiness. But he went to the sanctuary of God, and there learning their end, he became persuaded of his "foolishness and ignorance" in judging by those external signs. He now saw that they stood in "slippery places," that their prosperity was uncertain and short lived; that they were suddenly brought to destruction and desolation, even "as in a moment;" and that they were "utterly consumed with terrors." And all this he found in the present tense. David no where said that after death they shall be miserable; but the destruction of their prosperity, glory and supposed happiness is all spoken of in the past or present time—"Thou castedst them down; they are brought into desolation; they are utterly consumed with terrors." Mr. T. found it very convenient to overlook these facts, or else he preferred to remain as "foolish and ignorant" as David was before he went into the sanctuary.

But suppose the preacher was correct, and that David never found out till he wrote the 73d Psalm, that men are to be made miserable hereafter. What follows? Why that up to that time this doctrine was not known in the world! He was a king in Israel, and was doubtless familiar with the Pentateuch and all the sacred books written before his time. From these he never had learned this doctrine. And if David did not know it, we may presume no other one ever had known it. Nay, he himself had spoken of hell before; still he did not know there was misery beyond the grave! Now does any one believe that if men are to be made miserable forever for their misconduct in this life, God would have kept the world in ignorance of this most interesting and important fact for the first three thousand years of the world? "Believe it who can—for us, it is impossible."

The truth is, David made no such discovery in the sanctuary; at least, his 73d Psalm gives us no evidence that he did make it. On the contrary, he found that his former supposition—and that on which Mr. T. relied as true and as his sole support for his argument—was an error, and confessed his former "folly and ignorance" on the subject. When Mr. T. goes into the true sanctuary, he will doubtless become wiser.

Mr. T. admitted, that generally virtue is its own reward and vice its own punishment; that generally there is great reward in keeping the commandments; that generally godliness is great gain, &c. These admissions, however, seemed to trouble him—and we doubted not his hearers began by this time to conclude that the "Universalist" doctrine must "generally" be true after all! There were exceptions however; some were not sufficiently rewarded here for the good they had done. Query. Will Mr. T. please to name some individual—we will not object if he names himself—who is so good as to merit more happiness than God grants him here? Will he, furthermore, tell us in so many words, whether he considers eternal

life the reward of righteousness in the present life, or the "gift of God," according to the apostle? because, according to a principle which he himself laid down, if the happiness of the next world is matter of reward, then we may fairly infer that punishment must be administered there also; but if eternal life is not a reward, then some might be disposed to adopt Mr. T.'s rule of inferences, and conclude that there can be no punishments there. Rewards infer punishments. Where there are no rewards, no punishments are to be inferred. This seemed to be the rule.

We make these remarks with perfect respect to Mr. T.—but claim the right to express our views of his performance. There need be no cause for offence in all this. He has full liberty to use our columns if he please. We were disappointed that he took the course he did take. He admitted in the outset, that nothing but Revelation could give us light as to the future world; and yet about all he said to the point was philosophical reasoning, such as Deists have used, and such as any one might use if there were no Bible, deducing therefrom mere inferences as subjects of positive faith! He declared, too, that he did not design to controvert the views of others; whereas the great effort of his Lecture was to controvert the views of Messrs. Ballou, &c. as quoted by Whitman. He had a right to do this, no doubt; but he should be careful and see that his work is done according to promise.

APOLOGY.

We must make our obeisance and a confession to Br. Rayner, for a capital error which we committed in September last, and of which he informed us last week in the language of complaint. God help us to confess our faults, and to make prompt reparation to those we may injure! He says that in giving the contents of the September number of the Expositor, we affixed the initials "C. F. L." to an article written by another person, which other person was Br. Rayner himself. The information was matter of surprise to us, for true as there is a soul in us, we did not know the fact till his last week's complaint. On searching over our files, we find it was verily so. It is enough to say that the error was purely an unintentional mistake on our part, and, doubtless, occurred in this wise: on thumbing over the leaves of the Expositor for the authors' signature, our eye passed the conclusion of his article and lit upon the following which was a short one, written by Br. Le Fevre. The consequence was, that we omitted the title of Br. Le Fevre's article and got his initials, and gave the title of Br. R.'s, and omitted his initials. We regret the error. Will he forgive us?

Our neighbor of the Hallowell Advocate inquires where we found the extracts from the Western Recorder relative to the design of the Presbyterian church, and requests us to give the entire article. We got it, neighbor, just as you often come at your articles—second handed. We found it in the New Haven Examiner, a responsible print. If that paper has deceived us, we shall lament the fact—will the Editor inform us on the subject?

The following letter from a friend in Dover, Me. gives us the effects of a protracted meeting in the neighboring village of Foxcroft on the 23d ult. How are we to consider this subject? Is the destruction of this house to be explained as a judgment against protracted meetings? We shall not be hasty in saying this, though we are quite sure that had the circumstance related to a Universalist meeting, the Mirror would have had it down under the capital head of "awful warning."

DOVER, JAN. 24, 1834.

FRUITS OF A PROTRACTED MEETING. BR. DREW: The Congregationalist Society and Church in Foxcroft having recently finished and dedicated a Meeting House, took it into their heads to hold a "protracted meeting," no doubt for the purpose of augmenting their numbers to the size of their house. The work commenced on Tuesday morning last, and like the faithful labourer, they were at it early and late.

To adopt the atmosphere of the house to the state of their feelings during three days of extreme cold weather, two large stoves with their attendant funnels variously ranged through the house, were put in requisition, bountifully supplied with fuel and fire which not unlike the fire of Hinnom was kept burning almost day and night, until yesterday about two of the clock, P. M. the house took fire, and sad to relate, was razed to the ground in a few minutes with most of its contents, including a Bell weighing 1050 lbs.; the fire blew from this house to a neighboring house and barn and shed in Dover Village, which were reduced to ashes, and by the vigilant exertion of our people the fire was arrested here, though it caught in many other places including the Meeting house in our Village, but was seasonably discovered and extinguished. A considerable part of the Dover village was exposed and at times in great danger of being burnt, but thanks to heaven we are yet unhurt.—The whole loss does not fall much short of \$3,500. Thus you have the history and result of a Protracted meeting.

Yours, &c.

"Peace be within your walls, and prosperity within your palaces."

[For the Christian Intelligencer.] HISTORIC SERMONS.—NO. V.

JESUS CHRIST. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke ii: 40.

The childhood of Jesus is worthy the attention of all children and youth. Mary was blessed among women in having such a dutiful and submissive child. With perfect propriety her son was called the holy child Jesus. While children generally grow in stature, it is not often that they grow in wisdom, without very special means of grace and instruction. No doubt Joseph and Mary were pious parents: they had special manifestations of God's favor: they had frequent admonitions in angelic dreams, which induced them to ponder divine instruction in their hearts. But God had a special regard to his beloved Son, whom he had sanctified and sent into the world. The holy example of Jesus, should be admired and imitated.

"Now his parents went to Jerusalem every year at the feast of the Passover." The Passover was celebrated in memory of the deliverance of the children of Israel out of Egypt, when all the first born of the Egyptians were slain in one night, by the angel of the Lord.

"And when Jesus was twelve years old, they went up to Jerusalem after the custom of the feast." It seems that twelve years was the age, when it was customary for the male children to appear at the yearly feasts among the Jews, in Jerusalem. How comely to behold their parents and their children at a proper age going to the house of God to worship the King, the Lord of Hosts together. What shall be thought of the parents that never go themselves, or provide for their children their place, and means of religious worship and improvement?

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among their kins folk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

Kind woman! how anxious wast thou, for these three days, because thy beloved child was missing! She and Joseph had been seeking and sorrowing. She could not rebuke her son sharply. She only asks, why hast thou thus dealt with us? She knew not the reason of his conduct. But Jesus loved the gates of Zion. He sought wisdom as the principal thing. He would sit with the wise, that he might become wise. He had a father in heaven whom he was bound to love and obey more than any earthly parent.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" God was his Father. And he knew it. He began to feel the spirit of wisdom and grace influence him to improve his time, this favorable chance to hear and ask questions of the learned Jewish doctors. What a powerful example is here presented before the young "to remember their Creator in the day of their youth?"

Jesus was so intent on hearing and asking questions of the Jewish doctors, that he might not have been aware that his mother and Joseph had left the temple and returned homeward. He felt it to be his duty to get wisdom. This he believed to be the business of all young persons. But when his parents call he readily obeys. So should all children and youth.

"And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." As Jesus is called the carpenter, and the carpenter's son, he probably, worked at his father's trade, when he was subject to his parents. We have no account of Jesus from the age of twelve years, till he was thirty, when he came to John to be baptized; when he was set apart to the priest's office, according to the law of Moses. He was then endowed with power from on high, received the Holy Spirit without measure, in miraculous operations, and God from heaven proclaimed, this is my beloved Son, in whom I am well pleased, hear ye him. Jesus then went forth preaching the kingdom of God, healing the sick opening the eyes of the blind, curing the lunatic or distracted, feeding the hungry, and raising the dead.

Thus the grace of God upon Jesus was displayed, in acts of benevolence and mercy to the wretched children of men. He declared that he could do nothing of himself; that it was the Father in him that did the work. Jesus always acknowledged his dependence on his Father and his God. It was the love of God, which gave his Son to save the sinful and the miserable. Jesus did not purchase God's love to man; but God's love freely sent Jesus to save.

When Jesus put the question to his disciples "Who do men say, that I the son of man am," they answered, Matt. xvi: 16.—"Some say, thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Such were the opinions of men, in ancient times. Various opinions are entertained by mankind in the present day. Even professed Christians differ much respecting their common Lord. Some of Christ's brethren did not believe in him.—John vii: 5. Many now seem to follow the opinions of men, rather than the plain instruction of the New Testament. It is important to understand the opinions of the apostles concerning Christ. When Jesus put the question "Who say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

Jesus appears to be well satisfied with this confession. Why should not all Christians? Why need any add to this apostle's creed? Jesus pronounced Peter blessed, "for flesh and blood had not revealed it unto him, but his Father which is in heaven." Some are not satisfied with calling Jesus the Son of the living God, unless they say he is the living God himself. If such an addition was necessary why did not Jesus correct Peter?

Jesus said, "I and my Father are one." In what sense one? Not one God. But one as Christ and his disciples are one.—They were not one person or being, but one in heart, as the disciples were of one heart

and soul. Paul and Apollos were one to spread the gospel.

As Jesus was born of Mary, was circumcised the eighth day, was baptized at thirty years of age, was obedient unto death, even the death of the cross, was quickened by God's spirit on the third, and raised from the dead; was after forty days taken up into heaven, and seated at the right hand of God; and was a Mediator between God and man; and will finally give up the kingdom, when he has subdued all things to himself; that God may be all in all.—we seem to be fully satisfied, that Jesus Christ was not the self-existent God himself, but the Son of the living God.

Jesus said, that he came not to do his own will, but the will of his Father; that he sought not his own glory, but the glory of his Father; that his Father was greater than he; that he did not know when the day of punishment upon the Jewish nation would come, but his Father did know; that he received all that he had from his Father; that he came from God and went to God. Hence we see why he prayed to God, thanked his Father, and committed his spirit into his hands: saying, not my will but thine be done.

[For the Christian Intelligencer.] TRUTH.—No. 1.

"As for the truth; it endureth, and is always strong; it liveth and conquereth forevermore."—Apostle, 1st John viii: 32.

Among the important questions which have agitated and distracted mankind, none exceeds that put to the Savior of the world by Pilate, "What is truth?"—a question involving the fate of all doctrines, and on the true answer to which every mind must ultimately submit. The inquiry though made amidst confusion and apparent haste, has a vast range. Volumes might be written in reply, and yet the subject remain inexhausted. The connecting circumstances render it intensely interesting. It was made during one of the greatest trials that ever occurred in our world; a being was brought before a human tribunal, who was without spot and blameless; one purer than earth ever saw before; one who, though he bore our sorrows, was 'the brightness of the Father's glory and the express image of his person'; guilty of no crime, except it can be called a crime to go "about doing good." Truth itself may be said to be on trial, and although condemned by a superstitious and wicked age, yet arose triumphant bringing "life and immortality to light."

The above remarks have led us on sufficiently far to express more fully our present intention, which is,

First, to consider the nature of truth.

Secondly, to present some reasons why it is rejected.

Thirdly, to answer the question where stated.

Truth is beautiful, powerful, immortal, and eternal. She is infinitely above all things. She is purer than light, more brilliant than the snow. Were all the splendors of the universe collected in one aggregate, truth would outvie them all, as the light of the morning quenches the orbs of night. She is unsullied glory and perfection itself. Her residence is 'the heaven of heavens'; though she occasionally descends among mortals.—She is far beyond us in excellence yet 'not far from every one of us.'

Truth is powerful, yea, power itself. She can move every being that God has formed. She travels through all regions, and her flight is quicker than the lightning's flash. She overcomes all things, but cannot be overcome herself? Error and all the powers of darkness may combat her, but she always obtains the victory. She was never defeated in a single instance. It has been said that "wealth is power," that "knowledge is power," that "authority is power;" but this world will one day know and feel that "truth is power."—Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her; they all, like Felix, tremble at her presence. Flung her into the most tremendous billows of popular commotion; cast her into the seven-fold heated furnace of the tyrant's wrath; she mounts aloft in the Ark upon the summit of the deluge; she walks with the Son of God, untouched through the conflagration. She is the ministering spirit who sheds on man that bright and indestructible principle of life, light and glory which is given by his Mighty Author to animate, to illumine, and invigilate the mortal soul, and which, like himself, "is the same, yesterday, to-day and forever."

Truth is immutable; moving all things, yet remaining unmoved herself. Man might as easily undermine the foundation of the universe, as to turn her from her course. Error may assume a thousand shapes—truth has but one.

Truth is eternal, without beginning of days or end of years. Error has its commencement, its duration and end. Truth survives all things. New worlds and new beings may start into existence, but these glorious truths that have been flashing on our world in the arts and sciences, in politics and morals, were all in being. They may be to man, but they are only discoveries of what existed before. Man cannot create a new truth any more than he can create a new world. His province is to learn truth, not to make it. He is to seek for it as for hidden treasure. Earth herself could afford no treasures, had she not first received them from her Creator. America could not have been discovered had it not existed when the intrepid navigator bent his course to these shores. Who has not, especially in life's young days, watched the silent stars as they successively appeared in the evening? Reflection has since convinced us that they were all in the blue heavens before. So with truth. It first existed in heaven—its source, the bosom of the holy and eternal God. Man cannot create. He may fill the vacant canvas with living images. He may extract the sleeping marble from the quarry, and breathe into it life and being. He may adorn earth's fair surface with flowers and fruit. He may cause the wilderness to smile, and the desert to rejoice and bloom as the rose,—but to create, requires a God.

Such then is the nature of truth. Let man seek her and she shall be found. Let him be guided by her, and she will lead him to permanent happiness and imperishable joys.

But if she is so interesting, and so lovely, why so generally rejected? An answer to this question will furnish a subject for our next essay.

EASTERN CHRONICLE.

And catch the manners living as they rise.

GARDINER, FEB. 7, 1834.

MAINE LEGISLATURE.

Tuesday, Jan. 23.

In the Senate, Petition of inhabitants of Brownfield referred to next Legislature. Petition of John Baker and others for an act to remove obstructions in Crooked river; of Stephen Emery, Judge of Probate of Oxford county for increase of salary, read and referred, the last to delegation of Oxford county.

Mr. Bradbury, from the committee on the Division of Counties, reported leave to withdraw on sundry petitions and remonstrances relating to the removal of the courts in Hancock county from Castine.

Petition of John S. Ayer and others to be incorporated into a granite company in the town of Sullivan, read and referred.

In the House, Petitions were presented and referred—of inhabitants of Lewiston for a new county—Hannah Coles for power to hold real estate to the State—Wm. Lellan and others for an increase of capital stock of Thomaston Bank—inhabitants of Newburgh for the relief in making county roads—Remonstrance of selectmen of Newburgh against the petition of John Pickard and others to be set off to Hampden—also of James Poor and 102 others against the petition of Benjamin Nickerson and others for a bridge across tide-waters in Belfast—petition of N. E. Paine and others for an academy at Sanford.

On the petition of David H. Jewett for alteration of manner of choosing collectors of taxes for school districts, report that legislation is inexpedient, was accepted—also on petition of selectmen of Argyle.

Leave to withdraw his petition was granted to Alexander Reed.

Bill altering the time of holding C. C. courts in Penobscot county was taken up, and committed to the delegation from that county, with such as the Senate may join.

Wednesday, Jan. 29.

In the Senate, Petition of Bath Bank for continuance of time to close concerns for one year from Oct. 1834; Remonstrance of town of Phippsburg against petition of Greenfield and others for a dam at Augusta, read and referred.

Bill to set off part of Hallowell and annex same to Gardiner was taken up, and after it had been advocated at some length, a motion was made to postpone the bill indefinitely. This was advocated by Messrs. Emmons and Rogers, and opposed by Messrs. Groton, Pierce, Smith, Knowlton, and others. The motion was negative—yeas 5, nays 17.

In the House, Bill providing for the election of County Commissioners by the people, was taken up, and refused a passage in concurrence.

Mr. Vose of Augusta, presented the account of Willard Snell for expenses incurred by the sickness and burial of Mr. Cushman, late of the House—referred to the committee on claims.

Petitions were presented and referred—of Levi B. Fletcher et al. of Bingham for a dam at Augusta—Cornelius Turner et al. for a bridge across a creek in Newcastle—Hiram B. and Mary T. Woodcock for change of name—Levi Goodrich and 24 others and Charles Baker and 31 others, for a dam to make a road through the town of Moscow—Winthrop Bank for an extension of time to close its concerns—selectmen of Bath for a new county.

Thursday Jan. 30.

In the Senate, Leave to withdraw on petition of Henry Snow and others; of Jonathan Pickard and others; Benjamin Jackson and others; of Simon Perkins; on petition of A. G. Brown and others for a Bank at Bangor; of E. Richardson and others.

Mr. Bradbury from the committee on division and alteration of counties, reported order of notice to the next Legislature on sundry petitions of several towns in the counties of Oxford, Somerset and Kennebec, for a new county; also petitions of several towns in the county of Somerset to be set off to Kennebec. Read and accepted.

Mr. Bradbury, from the committee to whom the subject was referred, reported a Resolved proposing and alteration of the constitution so that the time of the session of the Legislature shall be on the third Wednesday in August from and after 1836, and the elections on the second Monday of June; the question to be submitted to the people on the 21 Monday in September next. The bill and the report accompanying it were ordered to be printed on motion of Knowlton.

In the House, Resolve for the relief of Edward J. Gay, finally passed.

Petitions were presented and referred—of Bath Bank for extension of time to close their concerns—John O'Brien et al. for another Bank in Thomaston—John Hanly to be admitted to practice law in this State—Alvah Heald and 50 others of Madison for a dam at Augusta—Portland Rifle Corps for incorporation—Abijah Smith and others for an appropriation to improve the navigation of Kennebec River between Augusta Bridge and Ticonic Falls—inhabitants of Appleton for aid in making a county road—also.

Remonstrances of Phineas Pratt et al. against the petition of David L. Hobbs and others.

On motion of Mr. Buxton of North Yarmouth, a committee was appointed to consider the expediency of revising and making a new valuation for the several towns and plantations in the State, for the year 1835.

Leave to withdraw his petitions was granted to Simon Frost et al. John Leighton et al. E. Richardson et al. and John Brown et al.

Bill to annex a part of Hallowell to Gardiner, was read twice, and on motion of Mr. Dumont of Hallowell, laid on the table and Tuesday next at 10 o'clock assigned for a third reading.

Friday Jan. 31.

In the Senate, Resolve in favor of Sewall Prescott, laid on the table by Mr. Farnsworth, was read once and this day assigned.

A message was received from the Governor transmitting a report and resolutions of the General Assembly of the State of N. C. relative to the Militia. Read and referred.

Bill to incorporate Bowman's Point Horse Ferry Company, reported by the committee on Turnpikes, Bridges and Canals, on petition of Peter Grant et al., was read once,

and the question being on assigning a time for a second reading,

Mr. Rogers moved to postpone the bill indefinitely; which motion was advocated by Messrs. Rogers, Groton and Emmons, and opposed by Messrs. Bradbury and Knowlton, and negatived, 11 to 12, the President giving the casting vote. Tuesday next was assigned for a second reading.

In the House, On motion of Mr. Parsons of Minot, the Judiciary committee was instructed to inquire into the expediency of repealing an act to encourage the destruction of crows. On motion of Mr. Mildram of Wells, the words "bears, wolves, loupes, vipers and wildcats," were inserted at the end of the order, and it was adopted as amended.

Passed Finally—Resolve providing for the purchase and distribution of Greenleaf's Reports.

Petitions presented and referred—of Catharine Sidenspark and Ebenezer McIntosh Winslow for change of name—Rufus K. Page and 55 others a law prohibiting obstructions in Kennebec river—Moses Sweat for aid for Parsonsfield Seminary.

Saturday, Feb. 1.

In the Senate, Order of notice on petition of Nathaniel Merrill and others.

Bill to establish county of Casco, was taken up. A motion was made to recommit the bill to the committee with instructions to direct an order of notice to be served on the towns interested, returnable to the next Legislature.

A long debate ensued in which Messrs. Cobb, Emmons and Labaree supported, and Messrs. Bradbury, Rogers, Groton and Knowlton opposed the motion. It was finally negatived—yeas 10, nays 11. After several motions, it was moved by Mr. Rogers that Wednesday the 13th inst. be assigned for a second reading, which finally prevailed.

The Senate reconsidered the vote whereby they passed a bill to be engrossed, authorizing certain individuals to build a bridge across Machias river.

In the House, petition of Samuel S. Wheeler was read and referred.

Mr. Allen of Lubec, from the committee to which was referred the act additional prescribing the mode of making and repairing highways, reported that further legislation is inexpedient—accepted.

Petitions were presented and referred—of Thomas Norcross and others, that the Penobscot system may be established in Kennebec, for the survey of lumber: inhabitants of Hartland that a part of St. Albans may be annexed to said Hartland—Remonstrance against the same. Petition of Joseph Moor and others to be set off from Hartland to St. Albans. George W. Stanley and others for a tax on stud horses. Z. A. Paine and others for amendment of the laws relative to the inspection of fish—sundry inhabitants of Porter for authority to appropriate the proceeds of their ministerial fund to the use of primary schools in said town—selectmen of Dennysville that money paid over to State and County by that town for the town of Pembroke may be refunded—Remonstrances of inhabitants of East Pittston against the petition of Moses Call and others for a bridge across East River.

Monday Feb. 3.

In the Senate, Petitions of inhabitants of Cherryfield, of Harrington, of Dennysville, of Cutler, of David Merrill and others, of Jonathan Marston and others, praying for a law prohibiting the sale of ardent spirits and the granting of licenses to innholders and others, referred to the Committee on the Judiciary.

Petition of Portland Light Infantry Company to be incorporated into an independent corps; of James Titcomb and others for a Bank at Kennebec; of Charles Miller and John C. Glidden for indemnity for expenses in making Canada road, read and referred.

Leave to withdraw on petition of John B. Smith.

Mr. Cogswell, from the Committee on Banks, reported leave to withdraw on petition of Wm. D. Williamson for a Bank at Bangor. Accepted.

The committee on banks to whom was referred the petition of Bath Bank for extension of time to settle its concerns reported leave to withdraw.

The Committee on lands to whom was recommended the remonstrance of the Penobscot Indians against the sale of their lands, with instructions to report a statement of facts, made a report accordingly in detail.

In the House, On motion of Mr. Dumont of Hallowell, the committee on Banks and Banking was instructed to inquire whether any Banks in this State have forfeited their charter by demanding and receiving on loans of money a per centage over and above that prescribed and regulated by the existing laws; and also whether any banking corporation has openly or covertly set at defiance either the letter or spirit of the laws regulating the same; and the committee was empowered to send for persons and papers.

On motion of Mr. Pillsbury of Newport a committee was appointed, to take into consideration the expediency of passing a law that the meetings for the choice of town officers shall be held in the same day in the several towns and plantations in this State.

Mr. Moore of Dover, from the select committee on that subject, reported a bill to encourage and establish the use of broad-rimmed wheels, which was read, and on motion of Mr. Hannaford of Cape Elizabeth, laid on the table and 400 copies ordered to be printed.

Resolve for the benefit of the town of Newburgh, (authorizing Penobscot County Commissioners to expend money to repair the north County road in Newburgh for 3 years,) was read once and to-morrow assigned.

Petitions were presented and referred—of Isaac Hacker and 70 others that a Dam across Kennebec river at Augusta may be granted—inhabitants of township No. 2, to be incorporated into a town by the name of Greenbush; Dover and Eppingham State Company for incorporation; Joseph Sampson for change of name; John G. Hall and others of Vassalborough, for a dam at Augusta; town of Fryeburg for a division of said town; John Spring and others for an alteration of the law respecting the sale of ardent spirits; James Leighton and six others to be set off from Pittsfield to Hartland.

Remonstrances—of Benjamin Wyman and others, against a division of Fryeburg; inhabitants of Fryeburg against the same; inhabitants of Pittsfield against the petition of James Leighton and others; of David Page

and 58 others of Farfield, against a dam at Augusta; John Chisam et al. against the Petition of Moses Call and others, for a bridge across Eastern river in Dresden; memorial of inhabitants of No. 1, 3th Range, Penobscot County, in favor of the incorporation of the town of Lexington.

Tuesday, Feb. 4.

In the Senate, the Resolve in favor of Samuel Holden, and bill relating to Winthrop Bank laid on the table.

Petition of Peter H. Smith and others for a fishing company in Belfast; of Stephen Emerson for compensation for making road over land of Massachusetts.

Bill to set off Cornelius Thompson from Bowdoin to Lisbon; to annex Joseph Stackpole to Albion; to incorporate the town of Springfield; in favor of Passamaquoddy Indians.

The bill to incorporate the horse ferry boat at Gardiner was taken up and a long debate followed in which Messrs. Knowlton, Bradbury, Labaree and Allen advocated, and Messrs. Rogers and Groton opposed the passage of the bill. The question on passing the bill to be engrossed was taken by yeas and nays and decided in the affirmative—yeas 15, nays 9.

In the House, bill to exempt certain implements of husbandry from attachment and execution, and from distress for taxes—it exempts one seed plough, iron-tooth harrow, three scythes and their digging, three axes, three hoes, one shovel, one iron bar, two ox chains, one yoke and bows, ring and staple) was read once and to-morrow assigned.

Bill to annex a part of Hallowell to Gardiner was read a third time.

Mr. Dumont then moved that the bill be indefinitely postponed, and advocated his motion in an animated speech of about an hour, when the House adjourned to meet again at 2 o'clock in the afternoon.

The bill to set off Bowman's Point to Gardiner was resumed and debated till after dark. A motion to postpone indefinitely was negatived, 66 to 85. The bill finally passed to be engrossed, 87 to 41.

Petitions of Joshua Fogg and 83 others, Elisha Coolidge and 95 others, Thomas Burgess and 70 others, Johnson Lunt and 25 others, Richard Mills and 124 others, John Sawtelle, Jr. and 139 others for a dam at Augusta—inhabitants of Carthage, Wilton, and Weld, for aid to build a road—George Clark for change of name—and Remonstrances of James Ford and 63 others against a dam at Augusta, and John Moulton and others against the conversion of the Ministerial fund in Porter to a school fund.

Congress. There is but little doing in Congress besides discussing the Deposit question. Upon this subject most of the Senators seem desirous to deliver themselves of a speech of some three or four days' length. It is quite a treat to hear the name of any other subject mentioned. A bill was reported in the Senate, Jan. 27, by Mr. Tipton of Indiana, for the admission of Arkansas Territory into the Union, and was referred to the same committee that has under consideration the admission of Michigan Territory.

Affair of Honor. Considerable excitement prevailed in Boston a few days since, in consequence of a misunderstanding between two gentlemen, in the fashionable circles of society. The origin of the quarrel is not stated; there was a lady in the case however. One of them, a Mr. R. C. Hooper, merchant of Boston, the other a Mr. Jones of North Carolina. It was known that a challenge had passed and the ground selected in Dedham. One of the parties appeared on the ground, the other was arrested and placed under heavy bonds, and efforts were made to arrest the other. A meeting of the above parties was subsequently effected in Pawtucket, R. I. without the bounds of Massachusetts, and shots exchanged; the N. C. fighter was wounded in the thigh. The parties returned to Boston good friends.

Fire. The house of Mr. Edward Beal in Ellsworth, was destroyed by fire on the night of Wednesday, Jan. 29. When the family awoke, one o'clock at night, the fire had made such progress that nothing of consequence could be saved. Loss from 1500 to \$2000.

Fire in Warren. We learn by the Worcester Intelligence, that the Lime Store of Capt. J. Patterson, at Oyster river, Warren, was consumed by fire on the night of the 24th ult. About 1200 casks of lime were in the building which were also consumed, together with about 400 empty casks. The whole loss probably amounts to upwards of 1000 dollars.—Jeffersonian.

Black Tongue. A person who has had much experience in the care of horses, informs us that he has found Sweet Oil, (Oil of Olives,) an unfailing remedy for this loathsome and dangerous disorder. He raises the horse's mouth by the bit, and then turns the oil from a bottle into the mouth till he swallows. In this way he administers it twice or three times a day. [Worcester Spy.]

Broken, the forger.—The N. Y. Mercantile Advertiser publishes an extract of a letter from Marcellus stating that Brown, who committed forgeries to a large amount in Boston, had been arrested by the American Consul at that place, and confined in prison. He will probably be sent home for trial.

Riots. Several Riots have occurred among the workmen on the line of the Canal at Williamsport, Maryland, in which a number of lives have been lost. The President of the United States, at the request of the Legislature of Maryland, has ordered two companies of the U. S. Artillery to the place to quell the disturbance.

The State Prison of Massachusetts was a source of income to that State, last year, to the amount of nearly seven thousand dollars. In 1832 the income was about four thousand dollars, and previous to that time, it was an outflow from the Treasury.

Rev. Bennet Tyler, D. D. Portland, has accepted his appointment of President of the Theological Institute at Harvard.

Heavy Damages.—We observe by the Philadelphia papers, that in the case of John Randal Jr. against the Chesapeake and Delaware Canal Co. the Jury, after four days spent in their chamber, came into Court last Saturday afternoon, the 25th ult. awarding to the plaintiff the large sum of \$226,385 damages.

Two days later from England.—The British ship Francis, Leslie, has arrived at Savannah, from Liverpool, whence sailed on the 25th November, bringing accounts two days later than before received.

The following summary embraces every thing of moment.

Marshal Jourdan died in Paris on the 23d of November, at the age of 71.

The London Gazette of November 26th says, the Indicateur de Bordeaux states that St. Sebastian has been declared a free port, and that provisions are abundant in that town, brought there by French vessels.

Accounts from Madrid state that Bourmont passed through Merida to embark, and that Don Carlos was still at Castello Dranco, or in the environs. Several arrests have taken place at Madrid amongst the Clergy.

It was generally expected that the express from Paris on the 23d Nov. would have brought the official arrival of the battle in Spain with Sarsfield and Merino, but the speculators were disappointed.

London, Nov. 27.—The French papers of Sunday are upon the whole confirmatory of the late success claimed for the Queen's forces in Spain. The Constitutional, indeed by a comparison of dates, shows that the probability of the report taken from the Bordeaux paper was open to impeachment; but the official Bulletin du Soir, of Saturday night, contains a repetition of the account of the Victory of Sarsfield over Merino on the 14th inst. at Belorado. It appears that the right wing of Sarsfield's army alone was engaged. Merino crossed the Ebro on the morning of the 14th, and fell back on Vittoria to effect a junction with the main body of the insurgent army, commanded by an ex-General Officer of the Guard. We have seen it since stated that a telegraphic despatch had been received at Paris from Bayonne, announcing the entry of Sarsfield into Vittoria upon the evening of the 19th inst. which, if true, is conclusive, not only of the preceding statements as to his former successes, but is likely to have the most important influence upon the civil war generally.

There was another trial to elect a member of Congress from the 9th district, in Massachusetts on the 27th ult. No choice. Since the last trial, Thurber, the Jackson candidate, has gained 57 votes, Dearborn, (Nat.) lost about 30, and Jackson, (Anti) lost about 300.

A Mobile paper of the 4th ult. says.—"We had a partial mail from the East last night, notwithstanding the severity of the weather, many of the packages were enveloped in ice—a novel circumstance in this latitude." The Postmaster of Montgomery, Alabama, on the 3d ult. writes to Mobile that the trees on each side of the roads were bent down under the weight of ice, so as to render it in many places and for considerable distances, totally impracticable to pass in stages or wagons.

James A. Bayard of Delaware, has been appointed a Director of the Bank of the United States, on the part of the Government, by the President, with the advice and consent of the Senate.

The Rev. S. H. Stearns has accepted the call of the Old South Society in Boston to become their pastor.

The publication of the Lowell Times has been discontinued, and the editor, H. H. Wells, Esq. is to take charge of the New England (Boston) Galaxy.

Great Fire in Rochester. One of the most destructive fires occurred on the 26th Jan. that was ever witnessed in that place. It broke out in a cellar under the market, destroyed the market and the whole range of buildings from the west to the east side of the bridge, and from thence to the Globe buildings. Loss estimated at \$200,000.—The butchers had their stalls filled with beef and pork, but lost all.

Freshet. A destructive freshet took place at Charleston, Va. on the 15th Jan.—it commenced on the 11th, and the whole country was inundated with water—many bridges on the Canhawa have been entirely swept away—the water was eighteen inches deep in one of the public hotels.

The extensive Cotton Mill, belonging to the Warren Manufacturing Company, near Baltimore, has been destroyed by fire; insurance in the Eastern States, \$63,000; value destroyed, \$100,000.

Caution to Paper Makers.—In the U. S. Circuit Court, yesterday morning, Judge Davis issued an injunction in favor of Mr. John Ames, restraining Howard and Lathrop from using the Cylinder Paper Machine.

BARNES, arraigned in the Police Court yesterday, on suspicion of stealing \$14,800 from the Eastern Mail Stage in July last, was ordered to recognize in \$15,000 for his further examination on the 10th, and for the want thereof committed meanwhile. About \$7000 of the money has been recovered.

Robert Whitefield, farmer, and a respectable and exemplary man, of Upper Lachine, near Montreal, was burnt to death, in an attempt to rescue his cattle and other property from his barn, which had taken fire from the sparks from his dwelling house.

A letter from Washington, speaking of the Rhode Island contested election, says—"The committee have decided upon a report unfavorable to Mr. Potter's claim, and there is no doubt the Senate will concur in it."

A committee in Congress have reported favorably with reference to the erection of a Marine Hospital at Portland, Me.

A correspondent of the Philadelphia Inquirer, nominates Gen. Lafayette as a candidate for the next Presidency, and says he is eligible according to the constitution.

We understand that orders were yesterday received at the Navy yard, to fit out the frigate Brandywine for sea immediately.—It is not known where she is to go, but we presume the intention is to send her out to England with a new Minister, (Mr. Stevenson, probably) and then to proceed to the Mediterranean station, to relieve the Constitution.—N. Y. Gazette.

Appointments.

Br. L. M. CHASE, member of the Legislature from Franklin, will preach for the Editor in Pittston new meeting house, next Sunday.

Br. E. B. AVERILL of Orland, requests us to say that he is and for several weeks past has been confined by sickness; and offers this fact as a reason to his friends in the towns where he had appointments, for his not being present to fulfill the same.

Kennebec County Temperance Society.

The Executive Committee have published 1000 copies of a pamphlet containing an abstract of the proceedings of the County Temperance Convention, held in Augusta, Dec. 11th, 1833, and of the statistics, together with a brief address to the public. The pamphlet is intended for circulation throughout the County, and copies may be obtained at the Advocate's office, of the subscriber, or of LOTHIAN S. FARRAR at the Journal office, Augusta.

It is in contemplation to have an Agent visit various parts of the county, for the purpose of addressing the people, and awakening an interest in the Temperance cause; and it is expected that Mr. REDINGTON of Vassalborough will undertake that duty, as soon as his health will permit.

The Executive Committee appeal to the friends of Temperance to furnish them with such funds as may be necessary to pay unavoidable expenses while using such efforts as they deem likely to advance the cause. Donations may be forwarded to JOHN MEANS, Treasurer of the Society, Augusta, or to either of the members of the Executive Committee. The cheapest mode of destroying intemperance is that which will accomplish it.

H. K. BAKER, Secretary.

Hallowell, Jan. 15, 1834.

MARRIED.

On Tuesday last, by Rev. William A. Drew, at his house in Augusta, Mr. Nathan S. Townsend to Miss Caroline W. Crowell, both of Sidney.

In Turner, on Sunday, Jan. 26, by Rev. G. Bates, Mr. Martin C. Keith of Livermore, to Miss Polly, daughter of Capt. Ezekiah Bryant.

In Augusta, on Wednesday of last week, Mr. Gardiner Phillips to Miss Sarah Marshall. This lady was in health when married, but was a corpse on Saturday. Truly, "in the midst of life, we are in death."

In Hallowell, Mr. Mark Johnson to Miss Sarah Simmons.

In Pittston, Mr. Joseph H. Hubbard to Miss Maria Grant.

In Topsham, Jonathan W. Forsaith of Brunswick, to Miss Sarah Hunter.

In Augusta, Mr. Aaron Palmer to Miss Hannah Dexter, both of Hallowell.

In Milford, N. H. Moses Warren, M. D. to Miss Hannah Scott.

In Industry, Mr. Samuel Chesley of Northwood, N. H. to Lydia Felt of the former place.

In Gray, Mr. Sylvanus Foot, of Andover, to Miss Eliza P. Brown.

In Eastport, Mr. Stephen Fulam to Miss Hannah Harvey.

Kennebunk port, Capt. Isaac Downing, to Miss Caroline Knoll.

In Shapleigh, Mr. Ebenezer Clark, to Miss Abigail W. Hasty.

In South Berwick, Charles E. Norton, Esq. to Miss Clara Baker.

In Belmont, Sherburn E. Ecker to Miss Harriet Kibbold.

In Georgetown, Mr. Charles Foster aged 65, to Miss Catherine S. Emmons aged 20.

In Care Elizabeth, Mr. Peter Bolton of Portland, to Miss Jemima Rand.

In Mt. Desert, Mr. Amos Hooper of Sedgwick, to Miss Nancy H. Freeman; Mr. Ruben Freeman 3d to Miss Sophia Atherton.

DIED.

In Gouldsbrough, Mr. George Whittaker, aged 57. In this dispensation of divine providence, a whole is called to mourn the loss of a kind and affectionate husband, and a numerous family, a worthy and kind father—the town a real, stable and useful citizen; and the friend to the gospel that brought "glad tidings of great joy to all people," a benevolent friend. [Com.]

At the residence of F. Eastman, Esq. in Palermo, Feb. 24, Mrs. Hannah Kidder, aged 88.

In Newfield, Dr. James Ayer, aged 55.

In Boston, Dr. Joseph D. Kitteridge, of Wiscasset, aged 61.

In Smithville, N. C. Mr. Oliver Proctor, of Brunswick, Me. 2d mate brig Rupert.

In Saco, Mr. David Sawyer, aged 42.

At sea, on board ship Balaam, Diamond Taylor, of Lunenburg, Me. aged 23.

In Dennysville, Mr. Bela Reynolds.

In Sanford, Mr. A. Lord, aged 16.

In Brunswick, Benjamin Lunt Stanwood, son of Mr. Thomas Stanwood.

In Warren, Mr. Isaac E. Starret, aged 18.

At St. Pierre's, (Mart.) of consumption, Capt. Joshua Groves, of Brunswick.

At Bucks Ayres, by the upsetting of a boat, Mr. Samuel Welber, of Bath, Me. 2d mate of the ship Hamilton, of Portsmouth.

In Newfield, Dr. James Ayer, a member of the Board of County Commissioners for York County.

In Bloomfield, Mrs. Potter, wife of Mr. Isaac Potter.

In Weld, Oxford County, Maine, December 19, 1833, Joseph Baker, aged 91 years and 3 months. He was born in Marlborough, Massachusetts, Sept. 19, 1742,—he was one of those who volunteered and went to Lexington to drive back the British. He then enlisted at Boston, for eight months, was at the battle of Bunker Hill, the Jerseys, and at Ticonderoga during the Revolutionary War. He lost the use of his left hand in the year 1787, by having the bone of the forearm fractured by being caught in the teeth of a saw-mill-wheel, the bone never united, the consequence of which was an artificial joint. He was an industrious man, and notwithstanding his crippled state, he frequently employed himself until a short time before his death in the manufacture of pails and other wooden ware. The County of Government reached him till only about a year since. [Thomaston Rep.]

Maine Register, for 1834.

JUST published and for sale at the Gardiner Bookstore by WM. PALMER.

Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment." By LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge.

All orders for the above work, addressed to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

Paige's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment." By LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge. Pages 324, 12 mo. Price \$1.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

The Pearl and Literary Gazette.

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It will be issued in semi-monthly numbers, each containing eight large quarto pages of miscellaneous and interesting matter, printed on a royal sheet of fine paper, embellished, monthly, with a piece of music for the Piano Forte. A handsome title page and index will be furnished, and the work at the end of the year will form a beautifully printed volume of 208 pages. It will be forwarded—enclosed in strong wrappers—to any part of the United States, by the earliest mails.

Each number will be accompanied by a printed cover, filled principally with advertisements, and as much as possible with those of new books, works in press, &c. &c. Terms.—Two dollars per annum, payable in advance. Postmaster and Agents will receive six copies by sending ten dollars.

All letters of business, and remittances must be directed to The Pearl, Hartford, Conn.

Communications may be directed to the editor. Postage in all cases must be paid.

WILLIAM A. HAWLEY,

FROM THE RELIGIOUS SOURCE.

PAUL BEFORE THE AREOPAGUS.
Come to the Hill of Mars, for he is there,
That would fain see, whose dominion it is,
The heart like living flame, the face like fire,
That high tribunal, with its pen of light,
Whose verdicts are decrees most pale
Thy gentle words. All Athens gathered near—
Fickle and warm of heart, and fond of change,
And full of strange, and of those who pass
Life in the idle, or, to hear or tell
Of some new thing. See hither through the bands
Of Epicurus, wrapt in gorgeous robes,
Who seem with bright and eager eyes to ask,
"What will this teacher say?" With front austere
Stand a dark group of stoics, sternly proud,
And preternatural to confute, but still
Neath the deep wrinkles of their brows
Look some unwonted gathering of their powers
As for common foe. With angry frown
Stalk the fierce cynics, anxious to condemn,
And prompt to pounce; while the stately sons
Of gentle Plato bid the listening soul
To search for wisdom, and with reason's art
Build the fair argument.

Behold the throngs
Press on the speaker, drawing still more close,
In deeper circles, as his thrilling tones
Speak of the old, who earnestly every where
Men to regret, and of that fearful day
When he shall judge the world. Loud tumult wakes—
The tide of strong emotion hoarsely swells—
And that blest voice is silenced. They have mocked
The ambassador of heaven, and he departs
From their wild circle. But his graceful hand
Points to an altar with its mystic scroll—
"The unknown God!"

Ah, Athens, is it so?
Thou who didst crown thyself with woven rays
As a divinity, and callst the world
Thy pilgrim worshipper, dost thou confess
Such ignorance and shame? The unknown God!
While all thy flocks and sounding streams,
Yea, every heart that beats within thy walls,
May choose its temple and its priestly train,
Victim and garland, and appointed rite;
Thou naktst the gods of every nation thine own,
Fostering with needless host, idol
All forms of idle worship. Can it be
That still we found not Him who is near
To every one of us—in whom we live,
And move and have a being? He of whom
The tongue speaks with child-like awe,
And the Philosophy, whose art refined
Did aim to pierce the labyrinth of fate,
And compass with thy fine spun sophist web
This mighty universe, didst thou fall short
Of the upholding cause?

The unknown God!
Thou who didst smile to find an axe stuck world
Crouch to thee as a pupil, wert thou blind?
Blinder than he who in his heart is cut,
With hardened heart, his daily labor done,
Turns to the page of Jesus, and doth read
With toil, reverence, that the true school-boy mocks,
Counting him in a wrong way a fool;
Yea shall this poor wayfaring man lie down
With such a hope as thou couldst never teach
The kingly sages: yea, a hope that plucks
The sting from death—the victory from the grave.
Hartford, Conn. L. H. S.

From the Belfast Republican Journal
CORRESPONDENCE BY W. T. F. REV. S.
THURSTON AND Z. F. SHUTE.—Continued.

LETTER 6th.
WEST PROSPECT, Dec. 21, 1833.
Mr. Zetham F. Shute—Dear Sir, I have
received your long communication of the
14th inst. I have no objection to your pub-
lishing our written correspondence. I am
willing that the whole world should see my
letter to you. That you should wish to
spread your own communications before the
public, I must consider as evidence of strong
and alarming infatuation. It furnishes an-
other instance of the blinding, and perverting
influence of error, which leads a man to
call evil, good, and good, evil. When you
shall have published our correspondence, I
hope you will furnish me with a copy of it;
as you will be bound by the principles of
common civility to do it. I shall esteem it a
favor, if you will furnish me with several
copies.

That the great Shepherd and Bishop of
Souls may still watch over you, and yet
bring you back to his fold, is my earnest
prayer; and shall continue to be my prayer,
"though the more abundantly I love you, the
less I be loved."

Truly and affectionately your friend,
S. THURSTON.

LETTER 7th and last.
PROSPECT, Dec. 23rd 1833.
Rev. S. Thurston—Dear Sir, I received
yours on the 24th, dated 21st inst. I shall
not mention much wherein you think that in
publishing our written correspondence is an
evidence of my being deprived of reason—
in error, calling evil good, and good evil.—
I will only say that I am not a beast, nor
void of reason, so as not to know evil from
good and good from evil.

Sir, you think that I am bound by civility
to supply you with a copy of our correspond-
ence, after it is published. I do not know
wherein I am bound by an obligation to supply
you with a copy, or wherein (a neglect
so to do) would be uncivil. But I think you
can be supplied if you will take the trouble
and call at White & Rowe's printing office,
at Belfast, or call on any one who takes the
Republican Journal.

My prayer is, continually, that you may
be brought to see the error, that I think you
now preach, and promulgate to the people
the Gospel which was preached by our
Savior and Apostles.

Yours affectionately,
ZETHAM F. SHUTE.

CAUSES OF EARLY ERRORS IN RELIGION.
Many causes have conspired at different
periods to introduce into the Christian
religion doctrines and sentiments, which were
never contemplated by our Savior or his
apostles. Some of these are easily detected;
others are more concealed. We know the
great event of the Reformation was brought
about by the gross and glaring errors which
had by degrees crept into the church. Pro-
testantism in all its gradations and shapes,
has become such by lopping off the excres-
cences, which had been gradually accumu-
lating around the fair and simple form of
Christian truth. The enormities of latter
times may no doubt be traced to the passions
and selfish motives of ambitious men. The
excesses, which opened the eyes, and roused
the spirit of Luther, were of comparatively
modern origin. One abuse had been heaped
upon another, till the measure was at length
full. Religion had become an engine of
secular domination; and the gospel of Jesus,
which was designed to enlighten men with
truth, was torn from the world, and pre-
pared them for heaven, was made to fix the
seal of ignorance, minister to the wicked
passions, and chain the soul to the grovelling
things of earth.

But there was a time when these derelictions
began. The fountain itself was pure;
and the first principles of contamination

must have been infused by some potent and
active causes. The errors of Christianity
were early and deeply rooted. On no other
supposition can we account for the wild and
extraordinary fancies, as well as the atrocities
in practice, which have been sheltered under
its sacred authority. It is gratifying to find,
on examining facts, that this only supposi-
tion is corroborated. This discovery frees
religion from any suspicion of a tendency to
such results in itself, and strengthens our
faith in its divine character and purifying
power.

The first errors of Christianity may be
pursued with considerable certainty to their
sources. They are no doubt to be found in
the conflicting opinions, which prevailed at
that day among the people of various na-
tions, who became the first converts. Sys-
tems of philosophy, which embraced reli-
gion and morals, had been matured and sub-
limated by the successive labors of great and
learned men till they had attained a general
assent and reverence. The mind came to the
Christian religion obscured by these sys-
tems. In adopting this faith, early associa-
tions were to be broken up, deeply fixed
prejudices eradicated, favorite and cherished
opinions abandoned, and the pride of knowl-
edge subdued.

It requires but little knowledge of human
nature for any one to be sensible, with what
difficulties these sacrifices could be made,
even with the best disposition and most se-
rious efforts, and it is by no means surpris-
ing that the mind should hold fast many of
its original impressions, and that these should
be mingled with the new and imposing
truths, which had been lately received. Men
would naturally have a fondness for
discovering analogies between the former
and present opinions, and a willingness to
retain as much as possible of the system,
which had once operated so powerfully on
their imagination, and gained the assent of
their understanding.

Long before the time of our Savior, there
had been two systems in vogue, dignified
with the venerable name Philosophy, and
essentially different from each other, name-
ly, the Oriental and the Grecian. In all
those countries to which the Christian reli-
gion found its way during the first century,
one or other of these systems, or some of
the peculiar tenets of both combined, had
assumed an entire ascendancy over the minds,
not only of the learned, but of the people
generally.

The birth place of the Oriental Philosophy
was Persia, or Arabia; but at the com-
mencement of the Christian era, it had spread
itself over Palestine and made its way to
Alexandria, which city, since the Ptolemies,
had become the central point of learning
and refinement in the East. This philosophy
dealt profoundly in the doctrine of spirits;
it traced out their genealogies, assigned to
them various ranks, and apportioned the
parts, which they respectively sustained in
the work and management of the creation.
It went farther, and invented rules by which
these spirits might be called from their invi-
sible abodes and busy occupations, to aid the
designs of men. Hence the witchcraft of
the Old Testament, the doctrine of demons,
the geni of the Arabian Tales, and the com-
mon spiritual agents of eastern story.

Another peculiarity of this philosophy
was the manner in which it accounted for
good and evil in this world. It taught that
there were two beings existing from eternity,
and equally powerful, the one essentially
good in its nature, and the other bad. This
last was the author of all evil, and also of
all imperfection. He alone gave existence
to matter, which is always at war with the
eternal part, clogging the soul, causing it to
sin, and subject it to suffering. This notion
had a most pernicious tendency. It destroyed
every just principle of morals, by making
virtue consist in practices either absurd, or
such as had no efficacy in refining the feel-
ings, improving the intellect, or exalting the
character.

As the body was the seat of every thing
wicked, of every pain, and every spiritual
malady, the only mode of being freed from
its evil influences, and the tyranny of the
wicked being, by whom it was controlled,
was thought to be unceasing tortures, mori-
fications, and an obstinate resistance of every
inclination, which led even to innocent
pleasures and enjoyments. He only was the
truly virtuous man, who shunned society,
despised the comforts of life, looked with a
morose contempt on the bustling pursuits
of the world, and wrapt himself in the sombre
mantle of his own gloomy contemplations.
This was morality; this was the ambition
of these, who coveted the fame of sanctity,
and the homage of the less resolute and self-
denying multitude. It was this crude notion,
which filled the caves and caverns with mo-
ping hermits; and it is a relic of the same,
which, in later times, peopled the cells of
monastic seclusion with useless ascetics.

To the same phrenetic dream may be at-
tributed the hair shirt, the cord belt, the self-
inflicted scourges, and the other ridiculous
subterfuges, by which men have fancied they
could atone for their crimes, appease an of-
fended Deity, and soothe the aching of con-
science. These abuses of religion, which
sprang from the wild reveries of a beighted
imagination, were many of them detected by
the purifying test of the Reformation and
have since been done away. Others mingled
in the same stream, and came down farther,
and are not yet removed.

The Western, or Grecian, Philosophy had
been brought to its highest perfection by
Plato. This system was greatly superior to
the Eastern. It had been the gradual work
of some of the wisest men the world has
ever seen. Its machinery and its theology
were imaginary and fantastic, but its morals
were founded on the basis of reason and hu-
man nature. As a theory of morals it was
in many respects beautiful; but it was des-
titute of some essential parts by which its
symmetry was disfigured, and it was indeed
a theory which could never be made prac-
tical, without higher sanctions than the wit
of man could discover. It was too abstract
and aerial; and although it was seldom the
patron of vice, it was in many cases an effectual
guide to virtue. After many subtle inquiries
and fruitless speculations, it had at length
been agreed, that virtue was the chief good;
and this was a fundamental principle with
Plato. To this end he would consider his
philosophy directed. But the virtue of the
heaven was not the virtue of Christianity.—
When the chief good was attained, it was
but a single step towards the high acqui-
sitions to which the rules of the Gospel are
designed to conduct the mind. The nature

of God is the foundation of all morals and
of all religion. Of his nature Plato was ig-
norant. He knew nothing of the unity of
God, of his perfection, his providence. He
could not solve the problem of the existence
of good and evil in such unequal distribu-
tion; and although he accounted virtue the
chief good, he could not tell why evil was
so often its inseparable companion. This
was beyond the reach of human wisdom. It
was a light hidden in darkness, which could
be made manifest only by a revelation from
the true God of a future state of just retri-
bution. Plato's moral system was also en-
cumbered by his theology. He believed in
a Supreme Cause, but he had no accurate
conceptions of the attributes of this Cause.
He peopled the universe with inferior de-
ities, and dreamed about their agency and
offices. There was little in their character
or example to attract the respect, or imita-
tion, of the virtuous on earth.

In the primitive age of Christianity, Plato's
system, imperfect as it originally was, had
become corrupted by the innovations of his
followers. A new philosophy at length
sprang up in Alexandria, which had Platon-
ism for its foundation, but was deformed by
an unnatural mixture of the Eastern
scheme. This was called the New Platonism,
or eclectic philosophy. In this system, thus
combined of the other two, almost all the
early errors of Christianity took their rise.—
It retained the moral part of the Eastern,
and the theology of the Western, each with
certain modifications. Several circumstances
concurrent to give the errors of this Alexan-
drian school a currency, and to introduce
them into Christianity. The men, who em-
braced them, were among the most learned
of the age. Some of them were early con-
verted to the Christian faith. But in this
conversion they did not lose their attach-
ment to their former studies and opinions.—
They eagerly caught at every point of re-
semblance between these and their newly
adopted religion. The consequence was, that
in a short time many pagan tenets were
mixed with the pure doctrines of the Gos-
pel, and under such circumstances as would
be most likely to ensure their permanency.

"On the second century," says Less, an
orthodox writer, "the Christians always per-
sisted in the sound position of the New
Testament. To this period they continued
free, if we except the joyless morality of the
Escenes, from the distinctions of pseudo-
philosophy; and maintaining among them-
selves genuine apostolic Christianity. But
scarcely had some of the scholars of the
heaven world, for instance Clement of Alex-
andria, acknowledged Christianity, when the
pseudo-philosophy of the Easterns and New
Platonists broke in like a rapid torrent, and
left behind universal desolation. Until this
time the doctrines of the Christian religion
had been preached without exception, and
with the greatest publicity to all who would
hear them, and as the founder of Christian-
ity expressed himself in his charge to the
Apostles, 'from the house tops.' But now,
in resemblance of the heathen mysteries,
certain ceremonies and doctrines began to
be concealed, and thus Christianity assumed
its mysteries, as well as heathenism. Be-
sides, a variety of heathen ceremonies were
adopted in the divine service, and hence
Christianity became gradually a ceremonial
religion." These perversions of the true
faith increased for centuries.

The allegorical mode of interpretation,
which commenced with the incomparable
Origen, opened a door for additional devia-
tions. It virtually took away all rules, and
left the religion of the Bible to float at ran-
dom on the imagination. But we have not
time to pursue this branch of the subject.
What we have said is enough to show, that
nothing could be more natural, than for the
early converts to incorporate with the Chris-
tian faith many of their former heathen no-
tions, and thus to corrupt its purity. The
subject has been thoroughly investigated by
able hands, and what has been shown to be
so extremely probable in itself, has been
proved to be true in point of fact. The pro-
gress of many errors was stopped at the
Reformation. Others still exist, and these
of no little importance, which have been tra-
ced with great precision to the causes at
which we have hinted. Our only inference
is, that Christians should study with care the
grounds of their faith, and rejecting all sys-
tems of human invention in which these
errors are found, should seek for truth in the
Bible alone. Here, and here only, we have
the religion of Jesus and his Apostles, un-
impaired by the ravages of time, and unper-
verted by the vain imagination and way-
ward designs of men.

Unitarian Miscellany.

A Senator in Ruins.—Look at a single ex-
ample.

In the year of—, a United States Sena-
tor, from the State of—, stood in his place
in the Senate Chamber. Like Saul, he was
head and shoulders above his fellows. With
an intellect of giant strength, and an elo-
quence of manner seldom equalled, he held
the minds of his compeers subject to his con-
trol.

Ten years from that day, a traveller pass-
ing through an obscure village, stopped at a
tavern to refresh his horse, not with rum but
with water and oats. In one corner of the
room sat a miserable object, every muscle
relaxed, droning at the mouth like an idiot,
and belching forth curses, and blasphemies.
Inquiring the name of this miserable being,
the traveller started, and gazed around him
with astonishment. It was the name of the
man, who, ten years before, stood in all the
dignity of conscious power among the first
statesmen of the country, and held the main-
spring of his country's interest. Inquiring
of the landlord what had reduced him to this
condition? Oh, he has become very dissi-
pated, was the reply. This was the genu-
ine effect of drinking rum. Nothing else
could have produced this result. Other sub-
stances taken into the stomach, might have
killed; but nothing short of ardent spirits
could effect this entire desolation of all the
physical, intellectual and moral powers, and
made its victim a mass of living death.

Rev. E. N. Kirk.

Extensive Forgeries.—A principal topic
of conversation in Dublin is the flight of
John Scott Vandaleur, Esq. who is charged
with forgeries to a large amount. The
Bank of England is said to be the principal
sufferer in forged powers of attorneys. The
Limerick branch banks are losers in £200;
and some bankers in Dublin have sustained

Sore Tongue. This distressing disease,
we learn, prevails extensively among horses
in this vicinity. We have had a dead one
for publication the following Recipe, with
the assurance, that it is an excellent remedy
for this sore disorder. [Amh. Cab.]

**Cure for Horses sick with the sore
Tongue.** Take 2 oz. alum; 1 oz. Borax;
half an oz. blue vitriol; half oz. copperas;
half lb. honey; and one quart of vinegar
with a little sage—steep, and make a wash,
with which cleanse the mouth of the horse
three times a day; taking care to keep him
from taking cold.

From Goodsell's Genesee Farmer.

BLACK TONGUE. Preventative. Take
one ounce of assafetida divide it into
two parts, wrap them in clean linen rags
and nail one part in the bottom of the man-
ger where the horse is fed the other in the
bottom of the bucket in which he is watered.
These will last for five months. A small
piece confined to the bridle bit when the
horse goes from home will also act as a pre-
ventative.

Cure when the disease has commenced.—
Take one pint of Castor Oil, two ounces
Balsam Capivi, two ounces Sweet Spirits
of Nitre, let these ingredients be well mixed
in a bottle and given.

Symptoms of the disease, are, soreness in
the mouth, tongue red, raw in spots, slaver-
ing.

From the New England Farmer.

BLACK TONGUE. Take half a pint of hon-
ey, one table spoonful of Borax, and one
quart of strong sage tea, mix them well to-
gether, then take a stick and tie a soft rag
to the end of it; dip it in the mixture and
wash the tongue, gums and mouth well; the
more frequently the better, at least every
two hours—sweet milk in the tea will do no
harm, or a little nitre may occasionally be
put in with good effect—be particular in
keeping the mouth clean and nursing the
horse with care.

The pulse and appearance of the blood,
must give us as to the necessity of bleeding
more than once.

Sabbath Schools in Maine.—The 8th an-
nual meeting of the Maine Sabbath School
Union was held in Portland on the 9th inst.
From statements, made by Mr. Bullard,
Corresponding Secretary and Agent of the
Society, it appeared that the resolution, passed
two years since, to establish a Sabbath
School in every village and school district
in the State, in the course of 18 months, had
been literally accomplished. 25 agents were
employed in the course of last year. Re-
ports had been received from 131 towns,
which have 664 schools, 4402 teachers, 29,
876 scholars, and 42,611 books in the lib-
rary. New schools established, 191. 81 teachers
and 173 scholars have made professions
of religion during the year. 7 teachers and
25 scholars have died. Increase the past
year, 365 schools, 1919 teachers, and 8332
scholars.

March of improvement in Poland.—The
Emperor Nicholas lately delivered a
speech to the Council of Administration of
Warsaw, assembled at Modlin, in which the
following remarkable words occurred:—"Gen-
tlemen, you must persevere in your
course; and as to myself, as long as I live I
will oppose a will of iron to the progress of
liberal opinions. The present generation is
lost, but we must labor with zeal and ear-
nestness to improve the spirit of that to come.
I may, perhaps, require a hundred years.
I am not unreasonable—I give you a whole
age, but you must work without relaxa-
tion."

A Mr. Mann recently introduced a resolu-
tion into the House of Delegates of Mary-
land, authorizing an inquiry into the expedi-
ency of abolishing slavery, which created an
animated discussion, in which much unpleas-
ant feeling was displayed; the motion was
withdrawn, having been offered without re-
flection. It was expunged from the journal
of proceedings.

The Steamer Orleans, 27th ult. in the
evening, off Palmyra Island, came in contact
with the Steamer Telegraph, and sunk in
ten minutes, in 3 1-2 fathoms water. Pass-
engers and crew saved, and taken to New
Orleans.

The Boston Advocate states that the case
of Mundruu vs. Barker was decided in the
Supreme Court last week in favor of the de-
fendant, on an appeal from the Common
Pleas, where a verdict was rendered for the
plaintiff. The plaintiff claimed damage
from the defendant, master of a steam-boat,
for refusing to admit Mundruu's wife into
the ladies' Cabin, she being a person of color.

The Rev. E. K. Avery preached at the
Methodist Church in Bennett street, Boston
on Sunday afternoon 26 ult. to a crowded
audience. Text, John xiv. 6 v.

Palmer, the Post Master, at Milton, N. C.
has been arrested on the charge of robbing
the mail. A man named Bruce has been
taken as an accomplice. It is stated that
more than a hundred stolen letters were
found in Bruce's trunk.

A new method of destroying whales has
been discovered at New South Wales, by
dipping the harpoon in prussic acid before
using it, by which means it is thought much
time in killing the whale is saved.

Some persons make a great mistake, and
think it is the editor, and not his newspaper,
that they buy for two dollars a year.

Newspapers.—I positively never knew a
man in the country who was too poor to take
a newspaper. Yet two out of three, of even
respectable people, read no papers but what
they borrow. As I speak generally, I hope
I found none. If I do—the greater the ne-
cessity to speak out. Every man is able
conveniently to take a semi-weekly news-
paper. The cost is eight cents a week. How
many who think themselves too poor to take
a newspaper, pay as much daily for drink!
Miserable man, thou art poor indeed!—[Dr.
Franklin.]

The Genoa Gazette contains an account
of the removal of a church steeple, at Cres-
centino, in Piedmont, from one point to
another, at several yards distance, where it
was placed on new foundations. The op-
eration took place under the direction of an
engineer, and the master mason was so con-
fident of its success that he made his son re-
main in the steeple and ring the bells during
the transport!

He who fears God does not fear man.

To the Honorable the Senate and House of Representatives of the State of Maine in Legislature assembled.

I am authorized respectfully request that, with
such others as may associate with them, for the
purpose, may be incorporated into a Company to be
called the "EASTERN BRANCH MILL DAM COM-
pany," with power to erect and maintain a Dam across
the Eastern branch of the Calais River, near the
mouth of said River, and such privileges and immu-
nities as the Legislature may deem necessary.

Though the Dam contemplated by your petitioners
would be erected across tide water, yet the water
above are not navigated, except by small boats.
The Dam, if erected will afford numerous sites for
mills and manufacturing establishments.

J. W. SANFORD and fourteen others.
Bowdoinham, January 15th, 1834.

State of Maine.

IN SENATE, January 17, 1834.
On the Petition aforesaid, Ordered, That the peti-
tioners cause an attested copy of their Petition, and
this order thereon, to be published three weeks suc-
cessively in a newspaper called the Christian Intelligencer
printed in Gardiner and the Hallowell Free
Press printed in Hallowell, the last publication to be
before the twentieth day of February next, that all per-
sons interested, may then appear and show cause, (if
any they have,) why the prayer of said Petition should
not be granted.

Read and Accepted.

Sent down for concurrence.

JOSEPH WILLIAMSON, President.

In the House of Representatives, Jan. 18, 1834.

Read and Concurred.

NATHAN CLIFFORD, Speaker.

A true Copy—Attest:
WILLIAM TRAFTON, Secretary of the Senate.

To the Honorable the Senate and House of Representatives.

THE undersigned respectfully request, that they and
their associates may be incorporated into a Com-
pany to be called the Kennebec Mill Dam Association,
for the purpose of erecting and maintaining a Dam
across the Kennebec River, at or near the Island above
the Kennebec Bridge, with such privileges and immu-
nities as the Legislature may deem necessary, and such
such restrictions as the public good may require.

The present is a time when the public attention is
directed to works of internal improvement; and the
undersigned have been led to believe that a Dam
may be erected at the place contemplated, which will
be the means of rendering available a portion of the
natural resources of the State, for the following pur-
poses:—1st. It would improve the navigation of the
river above tide water, while it would not interfere
with it below. 2d. It would tend to augment the value
of timber lands upon the river and its tributaries, by
furnishing additional facilities for securing and re-
moving the timber and preparing it in the various modes
required for the market. 3d. It might be the means
of introducing Manufacturing Establishments and of the
consequent introduction of a large and useful population,
improving the market for the farmer, and furnishing
employment for the mechanic and laborer.

Wherefore your petitioners respectfully request to be
incorporated as aforesaid.

GREENLEAF WHITE and 26 others.
Augusta, Jan. 9, 1834.

State of Maine.

IN SENATE, Jan. 10, 1834.
On the Petition aforesaid, Ordered, That the peti-
tioners cause an attested copy of their Petition, and
this order thereon, to be published in the Agricultural
and Mechanical Journal, two papers published in Augusta,
the weeks successively, the last publication to be before
the second Wednesday of February next, that all per-
sons interested may then appear and show cause, (if
any they have,) why the prayer of said Petition should
not be granted.

Read and Accepted.

Sent down for concurrence.

JOSEPH WILLIAMSON, President.

In the House of Representatives, Jan. 11th, 1834.

Read and Concurred.

NATHAN CLIFFORD, Speaker.

A true copy—Attest:
WILLIAM TRAFTON, Secretary of the Senate.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable

Compound and Debilitant Pills.
SAFE, and efficient medicine for all those dis-
orders which arise from the Lungs, such as Cough,
Catarrh, Croup, Asthma, inflammation of the mem-
branes of the throat, and organs of the chest.
This medicine has been singularly powerful in re-
lieving the Lungs, and as a preventative of dis-
eases. It is purely a vegetable compound, and
entirely free of any active principle, and as a conse-
quence of its being purely vegetable, it is entirely
free of the blood and its necessary to good and
perfect health. Hence it has been found exceedingly
valuable in cases of general debility; also in Liver
diseases, such as Jaundice, Rheumatism, and
the disorders peculiar to females. It is prepared
up in the most perfect manner by the inventor,
HOLMES, M. D. who was first led to its use by
ministering to hundreds with unparalleled success.
Each bottle is accompanied by a box of pills, and
in a pamphlet giving directions for its use, and
testimonials as to efficacy. Price \$1.50.
Apply to S. O. BRADSTREET & CO. Agents,
Gardiner, who are constantly supplied with the
medicine.

NOTICE.

THE partnership heretofore existing between
William Smith and Ebenezer Kelley and known
by the name of SMITH & KELLEY, is by mutual con-
sent this day dissolved. All indebted to said firm are
requested to settle with Ebenezer Kelley as he holds all
accounts for settlement. WILLIAM SMITH,
EBENEZER KELLEY.

Litchfield, Jan. 11th, 1834.

New Books.

JUST received at the Bookstore of Wm. PALMER
The Young Man's Guide
Life of St. Paul.
Daughter's Own Book,
Young Orator,
Life of J. B. Taylor,
Jack Downing's Letters,
Pompeii,
Parley's Magazine, Part Third,
Peoples' do. do.
Essays of Cressy & Poirer, in French & English.
Beaumont on the Gastric Juice.

Temperance Tavern.

ESTABLISHMENTS of the above char-
acter are fast becoming more popular and
rare—a sure indication of the rapid progress of
Temperance cause. The public are a title to J. P.
Tavern is just being opened in the village of J. P.
crossed Esq. at his old stand, which has been
thoroughly refitted on a new plan. Mr. Poirer is
known as an experienced Innkeeper, and those who
may become his guests may depend on being sup-
plied with every article necessary to comfort and good cheer.
—Ardent spirits of all kinds excepted.
Bowdoinham, Dec. 28, 1833.

School Books and Stationery.

A LARGE supply of all the School Books